THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth" (PSALMS 138: 4).

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JESUS IS THE CHRIST.

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TWO national histories, separate and distinct, written on opposite hemispheres, unite in circumstantial testimony of the Lord Jesus Christ as the world's Redeemer; and these are embodied in independent volumes of Scripture—The Holy Bible and Book of Mormon.

The evidence of witnesses, whether individuals, coteries or nations, refutes itself if it fail in consistency, mutual support, and agreement in all substantials. The most critical examination of these two compilations of Scripture as to this vital feature is invited.

Among the outstanding facts of profoundest import recorded in the Bible concerning Jesus Christ and His mission are these:

1. His preexistence and antemortal Godship.
2. His foreordination as the Redeemer and Savior of mankind.
3. Predictions of His embodiment in the flesh, as the Son of the Eternal Father and of mortal woman.
4. The fulfilment of these predictions in His birth as Mary's Child.
5. The sending of a forerunner, John the Baptist, to prepare the way for the Lord's public ministry.
6. Christ's earthly life, covering about a third of a century, characterized by beneficent service, by authoritative administration, and by unexceptional example.
7. The establishment of His Church with duly ordained Apostles, who, with other ministers invested with the Holy Priesthood, carried forward the work of salvation after the Lord's departure.
8. The specific and authentic enunciation of the fundamental

principles and ordinances of the gospel, by which the way of salvation has been opened to all, and without which none can abide in the kingdom of God, these comprising: (1) Faith in Him as the Son of God and the Redeemer of the world; (2) Repentance of sin; (3) Baptism by immersion for the remission of sins; and (4) Bestowal of the Holy Ghost by the authoritative laying on of hands.

9. The Lord's sacrificial and atoning death.

10. His actual resurrection, whereby His spirit was reunited with the crucified body, and He became a glorified and immortalized soul.

11. His ministry as a Resurrected Being among men.

12. His exaltation to the place He had won at the right hand of God the Eternal Father.

13. The general apostasy of mankind from the gospel of Christ bringing about an era of spiritual darkness.

14. The restoration of the Holy Priesthood in the latter days, by which the gospel would be again preached in power, and its ordinances administered for the salvation of men.

15. The assurance of our Lord's yet future return to earth, in glory and judgment, to inaugurate the predicted Millennium of peace and righteousness.

16. His eternal status as Judge of both quick and dead, and the eventual Victor over sin and death.

In every particular, even to circumstantial detail, the Scriptures of the West accord with those of the East in their solemn witness to these portentous developments of the divine plan, which has for its purpose "the immortality and eternal life of man." The voice of the continents, the independent testimonies of Judah and Ephraim, the Scriptures of the Jews and those of the Nephites, are heard in tuneful harmony bearing true witness to the world of the everlasting gospel of Jesus Christ.

In vindication of the prophets of both East and West, the Holy Priesthood has been restored to the earth in this latter age, and the saving ordinances of the Lord's House are again administered for the salvation of souls. In this glorious restoration, coupled with the miraculous bringing forth of the Book of Mormon, is found a rich fulfilment of ancient prophecy; for verily, "Truth has sprung out of the earth, and righteousness has come down from heaven" (See Psalm 85: 11).

Now, in olden times at least two witnesses were required to establish the truth of any important fact; and thus spake the Lord respecting the independent testimony of nations concerning Himself: "Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also * * *

Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written. * * * For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it * * * And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one" (II. Nephi 29).

The theme of this unified anthem of divine ministry is the preparation of the race for the impending advent of the Lord, who shall stand in bodily Presence upon the earth, to subdue wickedness and reign in righteousness in company with all who shall have become His.

MINUTES OF THE NEWCASTLE CONFERENCE.

THE semi-annual meetings of the Newcastle conference were held at the Latter-day Saints' chapel, 18 Tunstall road, Sunderland, on Sunday, October 27th, 1918. There were in attendance, President George F. Richards, of the European mission; Elder George F. Richards, Jr., of the Liverpool office; and President William James Loosle and Elders Herman K. Danielsen and James E. Rennie, of the Newcastle conference. President William J. Loosle conducted the meetings.

The Sunday-school session commenced at 10:30 a.m., by singing, "Thanks for the Sabbath-school," and invocation by Elder Herman K. Danielsen. The Sacrament hymn was, "Jesus, my Savior," and the Sacrament was administered by Brothers Anthony Marquiss and Frank Graham. An interesting program was rendered entirely by the Sunday-school children, consisting of dialogues, Scripture memory work, songs, recitations, and a solo by Lizzie Sedgwick.

Referring to the following, "God sees all things,"—a quotation from a dialogue that had just been rendered—Elder George F. Richards, Jr., by questioning the children, brought before the congregation the story of David and Goliath, to show that David undoubtedly realized the truth of those words, and was accustomed to praying to and trusting in God, for, said he to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." Elder Richards also related an incident in the experience of two elders in the South African mission, to show that God does see and know all things, and that He is willing to and does provide for those who serve Him.

President George F. Richards referred to the excellent features of the program rendered by the children and the valuable lessons taught thereby. He spoke of the relationship we sustain to God, the Father, and His Son, Jesus Christ, and what they have done for us, and said that we should try to do something for them in return. Our Heavenly Father expresses by the gospel His will concerning us, and makes plain what is in our power to do to please Him, such as engaging in frequent and fervent prayer, keeping our temper under control, doing acts of kindness and exercising patience toward others, obeying His behests, keeping the Word of Wisdom, paying our tithes and offerings, attending our meetings, teaching His gospel to others, and living an exemplary life, thus emulating the example of the Savior as nearly as possible, so that we may go where He is, and feel at home with Him.

The afternoon session commenced by singing, "How firm a foundation." Prayer was offered by Brother Thomas Stawart. Continued by singing, "Oh, ye mountains high."

Elder Herman K. Danielsen presented the names of the general and local Church authorities. All were unanimously sustained.

A quartet, "The Manger, and Virgin's Lullaby," was rendered by Brothers William France and Roger Hovey, and Sisters Lily and Theodora Bitton.

Elder James E. Rennie was the first speaker. He gave evidence that the true Church of Christ rightly obtained its name from Jesus Christ, and that no denomination in the world really carried that name. The speaker then bore a strong testimony, and said that he rejoiced in his missionary labors.

A solo, "When the pearly gates unfold," was rendered by Sister Clara Thompson.

Elder Herman K. Danielsen, proceeded to show the effectiveness of the Sunday-school organization, the Sunday-school being the stepping-stone to a knowledge of the gospel. Parents should encourage the children to attend Sunday-school, because it was here that they were taught to fear God, and to grow up to maturity with the message of truth strongly impressed upon their minds.

The Middlesbrough quartet, consisting of President William Derbyshire, Brother John G. Lickess, Sisters Alice Harland and Florence Robinson, rendered the sacred song, "Oh, come, let us sing unto the Lord."

President George F. Richards explained the first principles and ordinances of the gospel, and the necessity for observing them, in order to please the Lord and be saved in His kingdom. Other important ordinances, equally necessary in the plan of salvation, are administered in the temples of the Lord for the worthy living, and, vicariously, for the dead. We are not only to obey these principles and ordinances ourselves, but we are to teach them to

others, and, by searching, obtain a knowledge of our kindred dead, and do for them what they have not had opportunity to do for themselves.

Sister Grace Brown rendered a solo.

The session was concluded by singing, "Now, let us rejoice in the day of salvation." Benediction was pronounced by Brother William France.

The evening session commenced by singing, "An angel from on high." Prayer was offered by Brother George Tait. Continued by a duet being rendered by Sisters Alice Harland and Florence Robinson. Brother George Short recited, "The martyrdom of the Prophet Joseph Smith."

President William J. Loosle, who was the first speaker, showed that the gospel of Jesus Christ has never been popular in the world. In the days of Noah, he said, at the time of Christ, in the days of Paul and the other Apostles, it was unpopular, and it has been unpopular, more especially in the dispensation of the fulness of times, when the latter-day Prophet sealed his testimony with his blood. Persecution has been the heritage of the saints, since the beginning of time. This is the hall-mark of the true gospel. The speaker pointed out the fact that the churches of the world sought popularity, and thus they came under condemnation. It is easy, the speaker said, to go with the crowd, but it requires the courage of a Daniel to stand alone and battle for the truth against the odds of unpopularity.

A duet, "Angry Words," was rendered by Sisters Dora and Constance Bitton.

Elder George F. Richards, Jr., was the concluding speaker. He explained how the term "Mormons" came to be applied to the Latter-day Saints, the word "Mormon," from which the expression came being the name of the Nephite prophet who abridged certain records of the inhabitants of the American Continent, who lived during the period from about 600 years before Christ's advent in the flesh to 420 A. D. The speaker said that, though the word "Mormon" means "more good," according to the Prophet Joseph Smith's definition, the people of the world speak contemptuously of us as "Mormons;" and at the same time, ridicule the claim of the Latter-day Saints that Mormon's abridgment has been miraculously restored and, through the power of the Lord, translated by the Prophet Joseph into what is now known as the "Book of Mormon." In the world's attitude toward them, the Latter-day Saints are not unlike the primitive saints, who were first spoken of derisively at Antioch as "Christians." Elder Richards read the Articles of Faith of the Church. He then explained the Prophet Joseph's ability to set forth authoritatively views respecting the character of the Godhead because of his vision of the Father and the Son, and also treated briefly the doctrine that men will be punished for their own sins and not for Adam's transgres-

sion, showing the nature of the fall of Adam and the character and result of the atonement that was made by Jesus Christ, by which He became rightly the Redeemer of the world, by bringing about a resurrection of the mortal body, and, at the same time, the author of salvation from individual sins unto all who believe and obey Him.

The solo, "I know my Heavenly Father knows," was sung by Sister Winnie Burns.

President Loosle stated that the key-note of the conference was, Press on; and he urged all to keep true and faithful to the end.

The anthem, "Song of the Redeemed," was rendered by the Middlesbrough quartet. The conference then came to a close by the benediction, which was pronounced by President George F. Richards.

On Saturday evening, October 26th, a priesthood and lady-missionary meeting convened. President William J. Loosle read statistics of the elders, local brethren, and lady missionaries. Some instructions were then given. President George F. Richards and Elder George F. Richards, Jr., dwelt at length upon the duties and responsibilities of those engaged in the work of the Lord. The specific duties of the lady missionaries was strongly emphasized by President George F. Richards.

HERMAN K. DANIELSEN, Clerk of Conference.

CHRONOLOGY OF THE WAR.

September 30.—Bulgaria surrenders unconditionally. Armistice signed. Bulgaria disarms, breaks with her allies, and evacuates all foreign territory occupied by her. The Entente Allies assume control of the Bulgarian railroads.

October 1.—The Belgian and allied forces, under the leadership of King Albert and General Plumer, advance on a twenty-five-mile front, from Dixmude to south of Ypres. Cambrai is in flames. French and American forces in Champagne are advancing. Riots in the interest of peace reported from Berlin. The Japanese disarm 15,000 Germans and Austrians at Blagovestchensk, on the Amur railway.

October 2.—British forces occupy Damascus. The French enter St. Quentin.

October 5.—Czar Ferdinand, of Bulgaria, abdicates in favor of Prince Boris, his son.

October 6.—Germany appeals to President Wilson for armistice, preliminary to peace negotiations, on the basis of President Wilson's fourteen propositions. Laon reported in flames.

October 8.—The French occupy Beyrut. An Anglo-American offensive launched between Cambrai and St. Quentin.

October 9.—Cambrai occupied by the British and allied forces. President Wilson, replying to the German request for armistice, asks for further

information as to what the Chancellor means by "acceptance" of the President's fourteen propositions, and whether he speaks for the German people or merely for those who are conducting the war.

October 10.—British and allied forces break through the Hindenburg Line on a forty-mile front. General Allenby reports the capture of a total of 75,000 Turks in Palestine.

October 12.—In a note to President Wilson, the German Chancellor explains that he accepts the principles enunciated by the President, and that he speaks on behalf of the German people. Austria-Hungary concurs. German forces are rapidly withdrawing all along the western front.

October 14.—President Wilson, replying to the German note of October 12, says there can be no armistice as long as Germany's illegal practices on land and sea continue. He also indicates that the German people must render their autocratic government harmless, and give sufficient guarantees for the carrying out of the terms of the Allies, after they have been accepted. The British and Belgian forces in Belgium capture 10,000 prisoners and many guns. The abdication of the Emperor demanded by a Socialist congress at Munich.

October 17.—The British enter Lille. The Germans leave without destroying the city. The Germans evacuate Ostend.

October 20.—Replying to Austria's request for armistice, President Wilson says that the independence of the Czecho-Slovaks and the Jugo-Slavs has been recognized by the United States, and that the Austrian government must settle with them first. Germany replies to President Wilson that the German government has assumed that the conditions of armistice must be left to the military chiefs; that the German government trusts that President Wilson will not agree to any demands irreconcilable with the honor of the German people; that a protest is entered against the accusation that the German land and sea forces have been guilty of illegal and inhuman acts, and, finally, that Germany now has a government responsible to the representatives of the people.

October 25.—President Wilson replies to the last German note, in substance, that further negotiations between the belligerents must be carried on between representatives of the people. For those who have been conducting the war, there is only unconditional surrender.

October 26.—The Italians begin an attack on the northern Piave front. Sir Douglas Haig reports the capture of 8,000 prisoners since Oct. 23.

October 28.—Austria accepts President Wilson's views, and declares itself ready to negotiate for armistice and peace. Germany asks on what terms armistice may be had.

October 31.—Turkey surrenders. A British squadron proceeding to Constantinople.

EVERY man deems that he has precisely the temptations and trials which are the hardest of all for him to bear; but they are so because they are the very ones he needs.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 7, 1918.

EDITORIAL.

LORD, TO WHOM SHALL WE GO?

Our Lord, on one occasion, asked the Twelve, "Will ye also go away?" And Peter, on behalf of the Council of Apostles, answered, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:68, 69).

Our Savior had just finished a discourse in the synagogue at Carpernaum, on Himself as the source of life. He had told His audience that He was "the bread of God" sent from heaven to give life to the world. He had said that those who came to Him and believed on Him should never hunger and never thirst any more. He had said that the bread He would give them was His "flesh," and He had added, "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

The discourse caused great excitement in the synagogue. Many who heard it said, "This is a hard saying," or, in a more modern term, "This is a repulsive doctrine; who can listen to it?" And the outcome was that, "From that time many of His disciples went back, and walked no more with him," whereupon He asked the Twelve, if they, too, would leave Him.

It is a strange but very instructive incident in the public career of our Savior, which John thus records in the chapter from which the opening lines of this article are quoted.

Our Lord, as a public speaker, far surpassed any who ever preceded or succeeded Him. And not only did His teachings come to the people as "apples of gold in pictures of silver" (Proverbs 25:11), but by His mighty works He proved His divine commission. He opened the eyes of the blind, and gave the deaf their hearing. He cleansed the lepers, and even raised the dead. He fed the hungry multitudes and commanded the wind and the waves, and they obeyed Him. And yet, with all His eloquence, with every manifestation of divine power, with all the infinite love and compassion that He freely gave to His fellowmen, He could not convert the masses of the people, nor keep all who professed to be His disciples from deserting Him. Many took offense at His sermons and rejected Him, while others professed a belief and then apostatized. This is at first sight really strange.

Many of those who live now are of the opinion that if they had been privileged to be in Palestine at the time of Christ, they would certainly have followed Him faithfully. But would they? Would they not have joined the majority and refused to believe, in the first place, or would they not, perchance, have followed the many that, after having professed belief, took offense and apostatized?

Why did these professed disciples take offense?

From a merely human point of view, it was, perhaps, not strange. They thought they knew Him and whence He came. They said they knew His reputed father, the carpenter of Nazareth, and His mother, and His brothers and sisters, and yet He said He had come down from heaven, and claimed that He existed before Abraham. And in addition to this strange doctrine of pre-existence, He taught that they must eat His flesh and drink His blood, in order to live.

What, they exclaimed among themselves, Is the carpenter's son beside Himself? Has an evil spirit taken possession of Him and impaired His reason? Must we eat a man's flesh and drink his blood, to be saved? Why, Moses has forbidden us to touch even a drop of blood. These are, indeed, the repulsive words of a madman, one possessed by an evil spirit. That is how it appeared to them.

With their dull understandings they did not comprehend Him. To them His words were meaningless. They did not realize that He was speaking of His teachings. Nor did they know anything of His atoning death, by which He was to give His flesh and His blood for the world, and bring forth life and immortality to all who would believe on Him with a faith producing fruits of righteousness. Nor could they know anything about the Sacrament which He would institute before His death, symbolizing the eating of His body and drinking of His blood, which are but other expressions for accepting His words and carrying out His teachings in our daily lives. For, what else does "eating His flesh and drinking His blood" mean? When we eat and drink, we assimilate the nourishment we take, if we are in a healthy condition, and it is changed into the various elements of which our bodies consist, making us fit for the life of thinking, active, and useful beings. We "eat" and "drink" the body and blood of our Savior, when we, in a figurative sense, assimilate His teachings—those for which He gave Himself a sacrifice on the cross—and carry them out in our lives. But all this, the audience in Capernaum did not know, and they took offense and went their own way.

Let us note that history has repeated itself in our day.

God raised up the Prophet Joseph Smith and others, endowed with power from on high, to proclaim the gospel and establish the Church again, preparatory to the coming of the great and

terrible day of the Lord. But again the world generally has utterly failed to comprehend the divine teachings, and rejected them. The "Mormon" Elders have taught pre-existence, the Fatherhood of God, and the true relationship between God and man, and the religious world has stood aghast, as it were. They have taught the eternity of the marriage relations, as revealed by God, and men and women have exclaimed in horror, "This is a repulsive doctrine!" They have testified to the restoration of the Priesthood, the gathering of the Saints, the law of tithing, salvation for the dead, and many other principles and truths, and the great majority of the religious world has treated them with scorn, as it did the great Teacher, our Lord and Savior.

The fact is, as Paul explains, that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I. Cor 2: 14).

There are two special lessons to be drawn from the Scripture passages quoted. One concerns those who have not yet accepted the gospel; the other is of the utmost importance to the Latter-day Saints.

Those who reject the gospel because its teachings appear strange, and even repulsive, to them, should earnestly consider that the teachings of our Savior Himself were equally strange to most of those that first heard Him. They should remember that the philosophers of Greece pronounced Paul a "babbler," when he preached to them. It took centuries for mankind to grasp, to some extent, the great truths which our Lord revealed. And Paul tells us the reason: "The natural man receiveth not the things of the Spirit of God." They must be spiritually discerned.

Those who have received the gospel should remember that even disciples may fall into darkness and desert the cause of the Savior. It is necessary to be faithful to the end.

Peter asked the Lord, "To whom shall we go?" To whom could they go? John the Baptist was dead. His disciples were scattered. There were the Pharisees, but the Twelve could not find a congenial home among them. There were the Sadducees, but they were mostly infidels. There were some other sects, but how could any of the followers of Jesus be satisfied with the spiritual food they offered? It is the same today. Where can a Latter-day Saint go to find a congenial, spiritual home, except in the Church?

Many have tried it and failed. Oliver Cowdery came back after having failed to find happiness and peace in the world. Thomas B. Marsh came back, after years of sufferings in the world. Hundreds of others, who, like the prodigal son, have tasted the pleasures of the world and have found the food offered them to be only husks.

"To whom shall we go?"

Lyman E. Johnson gave this testimony of his experiences as a member of the Church and then as a deserter: "Then I was full of joy and gladness. When I awoke in the morning, my spirit was cheerful. I was happy by day and by night, full of peace and joy and thanksgiving. But now it is darkness, pain, scorn, misery in the extreme. I have never since seen a happy moment" (*Jour. of Dis.*, Vol. XIX., p. 41).

Many have had a similar experience.

If this is so, those who reject "Mormonism" should reconsider their position. Perhaps the obstacle is in themselves. If they are blind they cannot rejoice in the beauties of form and color. If they are deaf, they cannot enjoy the harmonies of music. If they are spiritually dead, they cannot appreciate the gospel. In that case, they should pray earnestly to God for a new heart. They should pray that their eyes and ears may be opened. If they ask for light and guidance and are willing to do God's will, they will certainly obtain a knowledge as to whether the doctrine is of God or of man. Put this promise to the test.

J. M. S.

FUNDAMENTALS OF HEALTH CONSERVATION.

By J. E. Greaves, Ph. D., Professor of Bacteriology and Physiological Chemistry, Utah Agricultural College.

A truism well recognized by medical men is that the soldier has much more to fear from the ravage of disease than from the fire of the enemy. During the South African War the British Army lost twice as many men from preventable diseases, chiefly typhoid fever, as died from wounds received in battle. In the Spanish-American War there was only one death from battle to 12.5 deaths from disease. In the Russo-Japanese war, on the other hand, the number of deaths from disease was only one half the number of killed. In the present war the deaths from communicable diseases are very low when we consider the number of men engaged. In short, the stage had been reached in the armies of the world, prior to the war, when the death-rate within the army was far less than it was in civilian life with the same class of individuals.

For four centuries the narrow Isthmus of Panama was regarded as the white man's grave. Ferdinand de Lesseps, who undertook the construction of a canal across the Isthmus, was forced to abandon the work. His men died like flies. It has been stated that before the work was finally abandoned, a human life had been sacrificed for every cubic yard of earth excavated. Eighteen per cent. of all the men employed had died and many more were rendered helpless. Twenty years later a canal was constructed and that with a mortality of slightly less than sixteen per thou-

sand, while to-day the mortality is less in the canal zone than in many of our large cities.

Since 1882, tuberculosis has decreased forty-nine per cent and typhoid fever thirty-nine per cent. During this same period the death rate within the registration area of the United States has decreased from 19.6 to 15.0 per thousand. In short, the average life of man has been lengthened ten years. This is due mainly to the control of the communicable diseases, for during this period there has been a large increase in deaths from kidney disease, heart disease, and apoplexy. Upon what fundamentals is this science founded which has worked such wonders?

The first marked advance was made when it became established that microorganisms are the descendants of other similar organisms, and that all communicable diseases are due to minute plants and animals. It was only three hundred years ago that the famous physicist and chemist, Von Helmont, stated that mice can be spontaneously generated by merely placing some dirty rags in a receptacle together with a few grains of wheat or a piece of cheese. This same philosopher's method of engendering scorpions appears to us very amusing. "Scoop out a hole in a brick. Put in some sweet basil. Lay a second brick upon the first so that the hole may be perfectly covered. Expose the two bricks to the sun, and at the end of a few days the smell of the sweet basil, acting as a ferment, will change the herb into a real scorpion."

These false notions were overthrown by the Italian poet and physician, Redi, who clearly demonstrated that larvae were not spontaneously generated in decomposing meat. He simply took the precaution of placing the meat in a bottle, the mouth of which was covered with gauze. Flies attracted by the meat deposited their eggs on the gauze, but no worms were developed in the meat.

When, however, the microscope became sufficiently perfected, it was found that all substances, especially those decaying, were filled with various forms of life. These, it was thought, had developed from the dead matter in which they were found. Needham took the decaying organic matter enclosed in vessels which he placed upon hot ashes to destroy any existing life. Yet, later he found developing in these fluids microorganisms. Spallanzani repeated the work, using hermetically-sealed flasks which he sterilized by heating for one hour. There were no organisms developed in this.

But Needham replied that the boiling had so altered the character of the material that it was unable to generate life. This Spallanzani answered by cracking one of the flasks so air could enter. Decay soon set in. Even this was not sufficient to overthrow a popular belief, for the claim was made that the air was excluded and this they considered as essential to the normal

development of these forms of life. This objection was answered by the work of many an ingenious investigator. Some passed the air through tubes containing acid, others through redhot tubes and then into the infusion. But the final proof came when it was shown that it was sufficient to place cotton plugs in the bottles, so that, as the air passes in, the minute organisms are held back by the cotton and the medium does not change. This, together with the work of Pasteur on fermentation, and Tyndall on the floating matter of the air, proved conclusively that bacteria are the descendants of other similar organisms.

This principle, although undertaken for purely theoretical reasons, is the first fundamental upon which is constructed the modern science of fermentation. Exclude the specific microorganism of the disease and there can be no communicable disease. And it has been firmly established that a great majority of diseases which are exacting such a toll of human life are due to microorganisms.

Our second milestone on the path of progress was marked by the discovery that the great majority of microorganisms which cause disease in man multiply only in the body of man or the lower animals.

The evidence is conclusive that the causative agents of tuberculosis, pneumonia, influenza, cerebro-spinal meningitis, scarlet fever, typhus fever, smallpox, whooping cough, gonorrhea, syphilis, malaria, yellow fever, and sleeping sickness multiply only in the body of animals and the number which reaches the body of one animal are only those which leave the body of another animal.

Diphtheria, which for so long has been considered a filth disease, that is, its germs were supposed to have a habitat outside of the body, in various forms of dirt, is now known to be a purely contagious disease. The organism is more resistant than are some disease-producers, but there is no evidence that it is propagated outside the body except occasionally in milk.

While it is well established that water often gives rise to typhoid fever, it is also well established that the typhoid rapidly disappears from water and probably never lives in water longer than fifteen or twenty days. And there is no evidence that the germ ever multiplies in the water. Hence, water requires a constant source of new infection from the body of a human individual, to be at all dangerous; for it is evident that while the typhoid organism may live for some time in the soil, there is no evidence that it can multiply in soil. So this organism has its origin only in man or some special food which has recently been infected by man, and the same principles hold for cholera, plague, and dysentery. It is possible that the anthrax, tetanus, and pus-forming bacteria may develop in the soil or decaying material, but there is no evidence that they commonly do. It is well known that

disease-producing organisms find soil, water and decaying material unfavorable for their continued existence, as is seen from the fact that typhoid organisms will live longer in sterile, distilled water than they will in normal well-water.

The establishment of the principle that the majority of all diseases are spread by direct contact or by insects, put a new and effective weapon in the hands of the sanitary worker. From time immemorial vapors and emanations, gaseous or otherwise, have been considered to be frequent causes of diseases. But with the growth of the subject of bacteriology it was found that bacteria were the real cause of disease. The favorite explanation of the transmission of diseases was that they were conveyed in the air. But experience soon taught that even smallpox or measles could be housed in the same hospital with other patients without infection, provided care be taken to prevent the carrying of the infection of one to the other by the attendants. Moreover, it was even found that the highly communicable diseases could be kept in the same ward with other patients, and even scarlet fever is no longer considered as an aerial-transmitted disease. Moreover, the scales which may at times be carried in the air have not the power of producing the disease.

If this is the case, what is the origin of those cases which seem to occur spontaneously? This has been answered by the discovery of carriers and mild cases. Some individuals, although apparently healthy, may be harboring within their mouths the disease germs and they can safely make the journey from the lips of one to the lips of another on the common drinking cup. The fingers are continually finding way to the mouth, and if the saliva were indigo, what a blue world it would be indeed! For the cook spreads his saliva on the muffins and rolls; the waitress infects the glasses and spoons; the moistened fingers of the peddler arranges his fruit; the thumb of the milk man is in his measure; the reader moistens the pages of his book; the conductor his transfer tickets; the "lady" the fingers of her gloves. Everybody is busily engaged in this distribution of saliva, so that at the end of each day we find this secretion freely distributed on the doors, window sills, furniture, and playthings in the home, the straps of the trolly cars, the rails, counters and desks of shops, and public buildings, and indeed upon everything that the hands of man touch, and in many cases, with it, the germs of many of our diseases. If the next comer has not learned that the hands are to be kept from the mouth, he can easily transfer to his mouth disease germs, and if, perchance, they find suitable soil, the individual soons finds himself suffering from a disease. It may be a mild attack of la grippe, or a fatal attack of tuberculosis.

Furthermore, individuals may have such mild attacks of a disease that they never realize that they are suffering with a

disease, hence continue to prepare food or produce milk for others. This they infect, which in turn infects the consumer.

Then there are the insects which often act the part of the go-between from the sick to the well, the fly in typhoid, the mosquito in malaria, the louse in typhus fever, and the flea in plague. So, sanitary workers are continually giving more attention to contact infection, including fingers, food, and insects, and with it there is being noted a decline in the communicable diseases.

For a long time it has been the conception of layman and physician alike that general good health protects against infection, but it is fast becoming firmly established that the "physically fit" and robust at times fall prey to typhoid fever, smallpox, and probably all the other infectious diseases as well as does the weakling, and with this knowledge is coming information that it is, first, best to keep them out of the body; and, second, to have within the body the specific antidote for each particular germ.

When Pasteur announced that he had found a prevention for anthrax, he was looked upon with derision; even the leaders in scientific thought would not believe, and the president of an agricultural society suggested that it be submitted to a decisive public test and offered to furnish fifty sheep, half of which should be protected by Pasteur. Later they were all to be infected by the disease-producing organisms and if the material be a success, the protected ones were to remain healthy, the unprotected ones to die of the disease. Pasteur accepted the challenge and suggested that for two of the sheep there be substituted two goats, and that there be added to the herd ten cows. The sheep, cows, and goats were all turned over to Pasteur and treated as was the agreement. The results of the test, as described by one writer, were: "June second, at the appointed hour of rendezvous, a vast congregation, composed of veterinary surgeons, newspaper correspondents, and farmers from far and near, gathered to witness the closing scene of this scientific tourney. What they saw was one of the most dramatic scenes in the history of peaceful science, a scene which Pasteur declared afterwards amazed the assembly. Scattered about the enclosure, dead, dying, or manifestly sick unto death, lay the unprotected animals, one and all, while each and every protected animal stalked unconcernedly about with every appearance of perfect health. Twenty of the sheep and one goat were already dead; two other sheep expired under the eyes of the spectators; the remaining victims lingered but a few hours longer. Thus, in a manner theatrical enough, not to say tragic, was proclaimed the unequivocal victory of science."

In 1885 Pasteur announced his cure for hydrophobia, the disease following the bite of a mad dog, and since this date thousands have been rescued from this terrible disease.

This was followed by other great advances, until to-day diphtheria, in place of being a disease in which the death rate is 30 per

cent, is now cut to less than three. Typhoid fever is no longer the great scourge of the armies, and the Asiatic cholera, and the yellow fever have been nearly wiped from the face of the earth. These results are being accomplished through the establishment of these principles: First, that microorganisms are the descendants of other similar microorganisms. It is these which are the cause of the communicable diseases. Second, the great majority of microorganisms that cause disease in man multiply only in the body of man or the lower animals. Third, the overwhelming majority of all diseases are transmitted through direct contact or through the intervention of insects. Fourth, a high state of bodily health does not confer entire immunity from the communicable disease, but such immunity may often be conferred by the causing of a mild attack of the disease. Fifth, in some diseases the immunity may be transferred from one animal to another through the blood, by means of so-called antitoxins.—*Improvement Era.*

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held in the river Gipping, at Ipswich, Norwich conference, October 17th, 1918. Three candidates were admitted into the fold of Christ. Elder Arnold G. Holland officiated. The converts were confirmed at the evening service, Sunday, October 20th, 1918.

Branch Conference.—A well-attended branch conference was held at Kidderminster, Birmingham conference, on Sunday, October 20th, 1918, at which President Joseph H. Ririe, Elder Robert W. Cluff, Lady Missionaries Esther A. Ward, Lizzie Bennett, Esther M. Gittins, Ann Deans, and Saltley Branch President John B. Ward were in attendence. Sister Esther A. Ward, John B. Ward, and Joseph H. Ririe were the speakers in the afternoon session. In the evening Elder Robert W. Cluff and Joseph H. Ririe addressed the saints and friends who were in attendance. Brother Arthur Price was in charge of both meetings, and was unanimously sustained as presiding Elder during the absence of the other officers.

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